MYSTERIES DISCOVERED.

OR

A *Mercuriall* Picture pointing out the way from BABYLON to the holy City, for the good of all such as during that night of generall Errour and Apostasie, 2 *Thes.* 2. 3. *Revel.* 3. 10. have been so long misled with *Romes* hobgoblins.

By me PAUL BEST Prisoner in the Gatehouse, *Westminster.*

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MYSTERIES DISCOVERED.

CHAP. I.

BEing ſo extreamly neceſſitated after ſo manifold a manner, as firſt for the diſcharge of my conſcience to God, and man; that woe is mee if like a fearfull or idle ſervant I ſhould bury that ſimple talent; Secondly, for the vindication of my reputation, if I ſhould ſit downe in ſilence, I might ſeeme to be an acceſſory to the falſe accuſation of thoſe that blaſt me with the moſt odious infamy of blaphemy (to deny the heavenly Trinity, and Jeſus Chriſt to be our bleſſed Saviour,) and the truth of the ſacred Canonicall Scriptures; Laſtly, by my long and exceſſive indurance, being that I cannot procure by the beſt friends I have, or of thoſe that are appointed by the Parliament, a Petition to be preſented to the Honourable Houſe of Commons in Parliament, to omit, that I cannot receive that ſmall Annuity due unto me out of *Yorkſhire*, beſides the falſe reports of injurious and ignorant perſons, that I am not onely a moſt deboſh'd, and deſperate, but a diſtracted and mad man; which I hope will be a ſufficient plea to indifferent judges for the publiſhing of my bonds. And I appeale to my Country and all good Chriſtians, whether or no by ſo long impriſonment, without any allowance, or having a determinate hearing,

notwithstanding above 100 Petitions printed and written to the House in generall, and the most eminent (and concerning members) I be not debarred of Christian, but of the liberty of a Subject contrary to Law, Ordinance of Parliament : equity and humanity. So that without a speedy remedy of such common continuate, and unheard of cruelties our ensuing end is like to be worse then that which we suffered in our late Civill Wars. For it is not the continuance of our mock-fasts that will excuse, so long as our oppression continueth, *Isa.*58.5,6. *&c.* yea, of such as conclude their Fasts like that of *January* 28th. 1645, at *Westminster*, with a consultation how to murther an innocent, and that after a most cruell (more then Heathenish manner without any legall hearing) much lesse laudable proceeding : (being not allowed of the Divines once to oppose, or yet to give an advised Answer by writing) Lord, lay not this to their charge, being but an intent (through ignorance) which by Gods providence, and the more gracious of the Parlament was prevented.

For my discovery of two grand mysteries, *viz.* that anomious or lawlesse mystery, 2 *Thess.*2. from the third to the thirteenth Verse, As also *Revel.*17.1,5. and its opposite, *Revel.*10.7. the mystery of God, to wit, the Father and Creatour, 14.17. For the better cleering of which misty mysteries, Imagine some great King like some of the old *Persians*, that would seldome or never be seen of the people, should send his sonne and heire fully acquainted with his will and pleasure, as his vicegerent plenipotentiary and prolocutor, whether the sonne being equivalent (to use that terme) in way of reference, *John* 14.9. as 13.20. 1 *Thess.*2.13. be in himself coequall to the King, for that (as) *John* 5.23. is an Adverbe of like quality and not equality ; this we know that God the Father is that invisible and indivisible King, 1 *Tim.*1.17.6.15,16. *John* 1.18. 5.37. 1 *John* 4.12. and that the inauguration or anointing of our blessed Saviour was his baptisme, *Matth.*3.17.4.17.

Acts

Acts 1.22.10,37. which is therefore termed the beginning, *viz.* of his Gospel, *Iohn* 1.1. 1 *Iohn* 1.1. and that new creation, 2 *Cor.*5.17. so that Christ is to us both God and his Word, as *Moses* was to *Aaron*, and *Aaron* to him, *Exod.*4.16. not that a word is Christ, or Christ life everlasting, but in a figurative sence after a Scripture manner and meaning, according to the character of that beloved Apostle, as *Erasmus* observeth in his argument to his Epistles, and *Hierome* in his Preface to his Gospel sheweth that this Apostle had a speciall intent to confute *Corinthus* and the *Ebionites* that affirmed Christ to be but an ordinary man the sonne of *Joseph*, &c. this Apostle being the best Commentator of his own meaning; how Christ is said to be that visible God, as *Isa.*40.7. the word, *Iohn* 3.34. yea, and palpable word, 1 *Iohn* 1.1. life eternall, 5.20. that Lambe of God, *Iohn* 1.36. our Passeover, 1 *Cor.*5.7. the the rock 10.4. *David* our King, *Ezek.*34.23. *Hosea* 3.5. in them typicall predications, and the like, *John* 15.1. *Matth.*17.12. *Is.*1.10. *Revel.*11.8. by a Metaphor, or Metonymy, as *Perkins* and *Alsted* in their Tracts of sacred Tropes; where *Alsted* expounds that 1 *Cor.* 15.28. then shall the sonne also himself be subject, that is acknowledged to be.

CHAP. 2.

TO come to the Question whether Christ (after the doctrine of *Athanasius* in his Symbole) be coequal with the father? Wee know what charge the Apostle giveth, *Gal.*1.10. against such setters up of new Creeds without warranty, contrary to the first and great Commandement set forth by proclamation of the great King, expresly testifying not only his unity, *Deut.*6.4. *Psal.*83.18.86.10. *Isa.*37.16. *&c.&c.&c.* but also his supremacy and majority,

rity, *Pſal.*13.5,5. *Joh.*10.29. 14.28. *Epheſ.*1.17. 4.6. *Luke* 1.32. *John* 17.3. *Mark* 13.32. in excluſive and ſuperlative expreſſions: Of which ſee more, *Mat.*20.23.27, 46. *Iohn* 20.17. *Heb.*1.9. 1 *Cor.*15.28. the ſon being tenant *in Capite*, to God the Father, 1 *Cor.*11.3. both for his words, works, and honours, *Iohn* 3.34. 5.19. 2 *Pet.*1.17. and therefore not coequall, for without contradiction the leſſe is dignified by the greater. Alſo God and Chriſt are diſtinguiſhed, *Iohn* 14.1. 1 *Theſſ.*3.11. it being an obſervation of the learned *Eraſmus*, that where God is put abſolutely the Father is underſtood, as *Iohn* 8.54. To come to the offices of Chriſt our Mediatour, 1 *Tim.*2.5. as a King, *Acts* 17.31. *Matth.*25.34. as a Prieſt, *Heb.*7.24. of a Prophet, *Deut.*18.18. according to that moſt uſuall epithite of his ſanctification, the Son of man, denominations, being for the moſt part taken from the more worthy, ſo *John* 8.40. *Acts* 2.23. 13.38. *Rom.*5.15. 1 *Cor.*15.21. *Col.*1 15. *Heb.*2.16. 4.15. 2. *Eſdras* 13.25,32. which were to no purpoſe if the better part of his perſon were not man: there being but a graduall difference betwixt him and *Moſes* and us, *Heb.*3.5,6. 4.15. *Rom.*8.17. there being not one ſuch word, or any one text tending to that purpoſe in the whole holy Scriptures, but many to the contrary: If we have reſpect to the ſcope, coherence, analogy, and the originalls, in diſcerning figurative forms and phraſes according to the ſence and meaning, which is the ſpirit and life of the two Teſtaments, *Revel.*11.11. whereas the letter is but the corpes common as the high-way throughout Chriſtendom. Wherefore to ſpeak definitively of the heavenly Trinity. I beleeve the Father to be God himſelf, as 1 *Theſſ.*3.11. expreſſed by theſe adjuncts, the God of heaven, *Revel.*11.13. the living God and Father, *Joh.*6. 57.69. and that the Son is our *Meſſiah*, 4.26. whom God made Lord and Chriſt, *Acts* 2.36. Prince and Saviour, 5. 31. And that the holy Spirit is the very power of God, *Luke* 1.35.24,49. as 1 *Cor.*2.11. or the Father God eſſentially,

tially, the Sonne vicentially, the holy Spirit potentially, or the Father God above all, *Ephes.*4.6. the Son of God with us, *Matth.*1.23. the holy Spirit God within us, 1 *Cor.*2. 16. but for the Son to be coequall to the Father, or the holy Spirit a distinct coequall person I cannot finde; and I beleeve that these three are one, or agree and conspire in the substance of the same truth to salvation. See 1 *Cor.*13.13. 1 *John* 5.8. of two Trinities without coequalls, or yet persons. * And that of three coequall persons to be but the Chappell of *Rome*, for the Church of Christ, and that which keepeth the rest of the World in the Popes pownd forth of his fold, both the *Jews* that beleeve the Old Testament, the *Turk*, and the Great *Mogoll*, &c. according to the dictate of common intelligence, not corrupt in this kind by a contrary habit, who cannot be brought to believe in a Trinity implying *Polytheosie*, or *Apotheosie*, *i.e.* many gods or a man-god. So that the denying of a second Deity or Godhead is not destructive of faith, but onely removes it from a false foundation to a true, that is God the Father by Christ Jesus, 2 *Cor.*5.19. 1 *Pet.*5.10. for that *John* 5.18. was a misprision of the Jews proceeding from their ignorance, as may appeare, 10.34,35,36,37. by our Saviour his own Comment.

* *Purchas* Pilgrimage. *Covert's* Travels.

Chap. 3.

TO answer objections of Scriptures wrested by that third semipagan Century, and a prepossessed posterity; as in *Gen.*1.26. Let us make man, which in the next verse, also 5.1,2. six severall times; and *Matth.*19.4. *Mark.*10. 6. is expounded in the singular number like that, *Gen.*11.7, 8. which were a contradiction, not an exposition, and that *Elohim bara*, the Gods made in the first Verse, a solecisme and not an Hebraisme, being a figurative consultation with his

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his wisdom, or communication with the holy Angels by way of approbation, as 1 *Kings* 22.19. *Iob* 1.6. or enallage of the plurall number for the singular, for the more honour, * as *Iob* 18.2. *Dan.*2.36. *Iohn* 3.11. as Kings write in the style of Majesty after the manner of the holy tongue, see *Gen.*24.9. of *Abraham* his Masters, *Iosh.*24.19. hee is holy Gods, *Is.*19.4.54.5.&c. but to infer three coequal persons from thence, the person of Christ (according to the flesh) nor then existing is altogether inconsequent; of the like sort seems that to be, *Eccles.*12.1. if parents be not implyed.

*Buxtorfii thesaur.*2.10. *Drusius uno Elohim.*

2 For them high and glorious Epithites, *Isa.*9.6. of a man-child that was to be born, it is granted, they are very great and excellent, yet well beseeming our blessed Saviour, the founder and governour of his Church; of whose wonderfull birth and works wee have sufficient testimonies; being of his Fathers most intimate Counsell, a mighty God (not almighty God) above all appellative gods, 1 *Cor.*8.5. *Revel.*1.5. the everlasting Father, or of the Age to come, (as *Ierome*) eyther by way of Regeneration, and that by an excellency or equivalency; as *Iohn* 14.9. of whose government although there were a beginning, *Heb.*10.6. yet shall there be no enduring the term militant, or of mortality, 1 *Cor.*15.26. So that it is not a small thing for Christ to be so dignified by the Father, unlesse hee be deified and equallized with the Father, see *Gen.*41.43. *Exod.*34.14. 1 *Sam.*18.23. *Ester* 6.9. as *Is.*49.6.

3 That *Ier.*23.6. is but an argument from the name for some relation to God, as *Gen.*22.14. *Exod.*17.15. *Judg.*6.24. 2 *Sam.*6.2. as it may appeare, 1 *Cor.*1.30. 2 *Cor.*5.21. unlesse wee would make *Iehovahim* gods in the plurall, which were dissonant to that incommunicable name.

4 That *Zach.*13.7. speaketh of a sociall and not a coequall party, as *Iudg.*18.20. *Acts* 15.28. God and Christ concurring as sociall causes, to wit, primary efficient, and principall instrument in the businesse of salvation, *Iohn* 6.44. 14 6. 1 *Iohn* 1.3,6.

CHAP.

CHAP. 4.

THat *John* 2.29. is an Enallage of the active for the passive, and is spoken declaratively, as 20.23. *Levit.*13. and 14. &c. of the Priest clensing the Leper, like that, *Gen.*41. 13. by that divine power wherewith God endowed him, *John* 5.29. there being so many testimonies to that purpose, *Acts* 2. 24. 13. 31. *Rom.*4.24. 1 *Cor.*15.19. 2 *Cor.*4.14. *Gal.*1.1. *Ephes.*1.20. *Col.*2.12. 1 *Thess.*1.1. with *Heb.*13 10. &c. 1

That *Acts* 20.28. in some Translations is with that peculiar bloud, and not Gods own bloud which is absurd. 2

That *Rom.*9. and 5th. is spoken of Christ, as he was an Israelite by kinde, with the like clause to that, *Rom.*1.25. 2 *Cor.*11.31. 3

That *Philip.*2.6. should be tooke not upon him the equality of a God, Lord or Master, as *Possellius* and *Pusor* shew; the Apostle exhorting them by the example of Christ, who being in a twofold form, as *John* 13.13. *Gal.*4.1. took upon him the form of a servant, wherefore God hath highly exalted him, as Verse 9th. so that *John* 20.28. is as much as Lord and Master, like *Elohim* and *Adonim*, for the truth of Christs resurrection was that which *Thomas* doubted, and not his Deity. 4

That *John* 8.58. of Christ his being before *Abraham*, is to be understood in place and dignity, as Verse 53. and not time (as appeareth) by circumstance 57: like that 1.15,30. of the *Baptist*. 5

That 1 *John* 5.7, 8. be the same in effect, like that, *Mar.*10.8. one by conspiration, or conjugation, not individuation, as 1 *Cor.*6.17. *John* 17.21. *Acts* 4.32. *Heb.*2. 11. *Jer.*32.39. otherways we should confound the Trinity by such an Unity. 6

Sixtinus Amama Gram. anot.

7 That *John* 17.5. is a Scripture *Prolepsis*, in regard of divine anticipation; as may be gathered from that 13.31, 32. *Luke* 24.26. according to *Revel.*13.8. so *Jer.*1.5. in regard of Gods fore-knowledge and decree; *Acts* 2.23. *Gal.*1.15. *Ephes.*1.4,3.11.2 *Tim.*1.9.

8 That 1 *Pet.*3.19. is understood of *Noe*, as in the next Verse, who by the same spirit (1 *Cor.*12.4.) preached whiles the Ark was in preparing; before Christ began to preach, *Mat.*4.17.

9 That Christ in the *Revelation* is called *Alpha* and *Omega*, so is the Angell, 22.13. it being usuall to attribute that to the ministeriall cause, which is proper to the primary, *Gen.*22.15,16,18.17. *Exod.*3.6.7. *Judg.*2.1. *Josh.*1.11.15. 2 *Esdras* 7.3.

10 For that which some contend, the first Chapter to the *Hebrews* to be of the sonne, they are to observe the manifold transitions; as first of the Father, 2,3,4. of the Son, 5,6, 7. of the Angels; 8. to the sonne; 9,10,11,12. to the Father according to the 102 Psalme in which not a word of the Son; 13,14 of the Angels again; so that in the sixth Verse is understood of a secondary and not supreme worship, like a shadow to the person it belongeth to, 1 *Chron.* 29.20. so that inference of the whole first Chapter to the *Hebrews*, is a fallacy from a part to the whole.

11 That *John* 1.3. All things were made by him, is not meant of this materiall world, as appeareth by the 10 *verse*, but according to the subject intended, the new creation, 2 *Cor.* 5.17. according to that, *Heb.*1.2. which ought to be ages, and not worlds, see 2.5. concerning spirituall and eternall things, as 2 *Cor.*4.8. *Col.*1.16.

12 That Christ is said to be our Saviour, we may read the like of others respectively in their kinde, *Judg.* 3.9.15. *Isa.* 19.20.

13 That *Pro.* 8.11, only argues that Gods wisdome was alwayes present with him, and doth infer his holy spirit,

Ier.

*Ier.*10.12. *Iob* 33.3. as *Wisd.*7.25. to which actions are attributed, *Prov.*8.1. by a Prosopopie of a person, as *Psal.* 85.10,11.

That Trisagie, *Isa.*6.3. is a reduplication expressing the excesse of the action or affection, as 2 *Sam.*18.33. *Prov.* 31.2. *Deut.*13.14. Wherefore let us labour to reconcile Scripture by Scripture, and by no means admit of an absurd sense. p. 14

Chap. 5.

That which is objected that Christ were not a sufficient satisfaction if he were not equall to the Father; is dissonant from the condition of remunerative justice consisting in a Geometricall proportion of acceptance by the partie offended, the party offended being sinfull man, besides that inferreth imminution to Christ his most pretious blood, *Mat.*26.28. 1 *Tim.*2.6. *Heb.*10.29. 1 *Pet.* 1.19. *Revel.*12.11. *Iohn* 15.3.

For a corollary I will conclude with that, *Exod.* 34.14. *Because the Lord whose name is Zealous, is a zealous God, and will not give his glory to another.* as *Isa.*48.11. having no equall in heaven, as *Psal.*89.6. *Isa.*48.11. for to add or substract to and from equals, maketh them unequall, equals agreeing in the same common measure, as *Revel.* 21.16. So that if Christ be equall to the Father, as touching his Godhead he is so much more by the addition of his manhood, which I now doe more then suspect to be that 2 *Thes.*2.4. of that Catholike professor in a Romish sense, according to the Originall at *Thessalonia, Hist. Tripart.* 9.7. and if this, that, and another person, be equally God, Almighty, Eternall, &c. (three ones make three, as well in the greatest persons as least parts, also if the Son be from

the Father, and the holy Spirit from both by a personall generation and procession, there must needs follow a *Hysteron proteron* in the Deity, to say that from God to naturals is inconsequent, it is to be noted that for particular respects, God having a voluntary agent, and that infinite, doth whatsoever he pleaseth, even beyond ordinary means, yet in generall respects, there is good consequence to and from God, with naturals observing the distance that is due to his Majesty, as *Malac.* 1.6. *Mat.* 5.48. 7.11. Wherefore to make Christ coequall to his Father, is to mak another or a false Christ, or (to deal plainly with friends) an Idoll Christ, or two Gods (as much as in us lyeth) the great indignity to his imparalleld Father, which the indignation of his most pious Son, in wounding the Father through his sides, and I feare that which we now, and others hereafter shall suffer for, as *Revel.* 6.16, 17. for as it is high Treason to equallize even the Kings Sonne, with the King himselfe, so it is high blasphemy to equallize the first borne of every creature, *Col.* 1.15. with the Creator himselfe, *Rom.* 1.25. and I suppose that blasphemy of the Beast, with seven heads and ten hornes, *Revel.* 13.1,3,5, &c. and that mystery of iniquity written in the forehead of the ☪. Whore, 17.5. diametrally opposite to that of the Fathers name, written in the forehead of the 144000, 14, 1, 7, 7, 3, &c.

As for that common evasion, applyed to Christ as he is God, and as he is man, it is contrary both to reason and Scripture, to limitate by so great a disparity, as *Hos.* 11.9. for I am God and not man, *Isa.* 31.3. 40.17. implying contradiction, as he is, and as he is not, and is but a presumptuous begging of that which is in question, and if it be illogicall to limitate by a superiour, or subordinate (as the Pope errs, not as he is Pope, but as he is man) it is much more absurd to limitate by a disparate, and that of infinite disparity, to omit that *Luke* 2.40. the grace of God was with him, and *Act.* 10.38. for God was with him, which

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were an idle tautologie if he were God, onely he is called God by a metaphor, as *Gabriell* a man, *Dan.9.21.* and *Judas* a devill, *Iohn 6.70.*

CHAP. 6.

THus we may perceive how by iniquity of time the reall truth of God hath been trodden under foot by a verball kinde of Divinity, introduced by the Semipagan Christians of the third Century in the Western Church, immediately upon the ceasing of the Heathenish Emperours, who for their open hostility were likened to a Lyon, 2 *Tim.*4.17. as their successors to a Dragon, for their serpentine subtilties, continuing 1260 years, begun by the first Nicen Councill about 328, and made Catholike by the Imperiall decree at *Thessalonica*, 342, *Hist. Tripart.9.7.* but that prescription is no plea against God, and God be thanked, the time of this generall Apostasie is expired, the mystery discovered, and the unity of God, *Zach.*14.9. come upon the stage, Covenant. The second particular, that I cannot forbeare but to cry out with the people, *it is fallen, it is fallen, Babylon the great*, whiles I perceive that first resurrection from Antichristian errours as *Napier*, and the calling of the Jews comming so fast on, *Rom.*11.15, &c. to make one sheepfold, *Joh.*10.16. Wherefore to make the G. Whore stigmaticall, first, by her brand in the forehead, *Revel.*17.5. by that which is in the very frontispiece of all the Catholiks Confessions concerning the Trinity. Secondly, by prescription (or marke in her hand) thereunto *Revel.*13.16. Thirdly, by her seat and place notorious, by seven hils, and ten Kingdoms, 17.9. Fourthly, by that so well known name *Latemos*, 13.18. as *Moulin* in his accomplishment of Prophecies. Fifthly, by her per-

persecution of the Saints, 12,13,7.17.6. *Dan.*17.21. Sixtly, by a heathenish *Polytheosie* of many Gods, and *Apotheosie* of a man-God. Seventhly, by her *Tricotomy* of the three Catholike professions, *Revel.*16.19. holding with the Whore in tail generall.

CHAP. 7.

HOwsoever *Constantine* by Gods providence was ordained for ceasing the heathenish persecutions, yet had he no commission for setting up a new religion of redivived Ethnicisme, as *Mede*, *Revel.*11.3. in imitation of the three sons of *Saturne*, their three major Gods; the deifying of *Hercules*, *Augustus*, &c. their Heroes; in forcing some more difficult and figurative texts to confirme their inventions; whereas that which is most plain, common and commanded is the measure of that which is more difficult and obscure; for which cause they are termed *Gentiles* in the *Revelation*; and the true beleevers *Jews*. To passe by the reports of *Zosimus* concerning the conversion of *Constantine*; we may observe by those, *Judges* 8.27. 2 *Sam.*17.23. 1 *Kings* 11.5.12.28. *Ier.*44.17. how Kings, Captains, and Counsellours, (albeit renowmed) are not presidents for Religion more then meaner men, as 1 *Cor.*1.27.26. so that such servile cattell and men-admirers for advantage, *Iude* 10. are the very bain of all ingenuity and Christianity.

CHAP. 8.

TO come to the first *Nicen* Councill (the Load-star of the three following); besides that humane Councils are but

but externall and accidentall means of truth; it was falsified by *Sozmus* the Civilian concerning the point of Primacy; and is generally condemned for the re-baptization of the *Cataphrygians*; their three and ten yeares penance; that men should pray rather standing then kneeling; and is reproved by *Hierome*, for equallizing the History of *Iudith* with the holy Canon, besides that divers of the best learned of them dissented from the rest and major part, accordmg to that *Exod.*23.2. also *Calvine* could not endure that very God of very God in their Creed; for God being a most pure act, a begotten God (to speak properly) is a most grosse contradiction: And that begotten not made, contrary to that, *Rom.*1.3. *Gal.*4.4. generation being proper to living and mortall creatures for continuance of their kind; thus by going forth of mens buildings or systemes, as 2 *Esdras* 10.54. transported by some good Angell into the Wildernesse, as *Revel.*17.3. I got a glympse not onely of the G. Whore, but of the Spouse of Christ, 12.6.21.9. which things although they may seeme strange and new, the reason resides in the abolishing of an old errour, see *Zech.*14.7. &c. *Isa.*30.26. 2 *Esdras* 5.4,6. 22. For mysteries they are either of things more hard to be understood as parables not expounded, *Matth.*13.11. prophesies not fulfilled, *Ephes.*3.3,4. godlinesse to a sensuall worldly and wicked man, 1 *Cor.*2.14. or that cannot be understood, as meer lyes in believing things that are not, especially expresse contradictions concerning the unity and supremacy of God, as 2 *Thess.*2.11. *Revel.*22.15. For to multiply the Deity, or detract from its Unity is blasphemy, as all the Doctors define.

CHAP.

Chap. 9.

But me thinks I ſmell a Fox or rather a Wolfe, in the Fable, and unleſſe the Lord put to his helping hand of the Magiſtrate, for the manacling of Satan in that perſecuting power, *Revel.*20.2. there is little hope either for the liberty of the Subject, or Law of God amongſt us, *Pſal.*119. 126. ſo this wo will not depart untill it reſt in a poor and terrified remnant, as *Revel.*11.13. And I cannot underſtand what detriment could redound either to Church or Common wealth by the toleration of religious, not antipoliticall, but rather benefit, as we ſee by example in *Holland* and *Poland*.

Chap. 10.

For that which was objected concerning *Arrius* his formidable end, it is rather an argument of his equivocall perjury, &c. *Hiſt. Tripart*, 3. 10. like *Ananias* and *Saphira*, *Act.*5. or *Judas* 1. 18. then of the cauſe: As for that which is commonly anſwered, that God is not divided but diſtingoiſhed into three equall perſons, is as much as if they had not a reall, but only a relative or rationall being or exiſtence, as if eſſence and exiſtence differed in God, or in any thing whoſe kind conſiſts in one individuall: for hypoſtaticall union and communion of properties, they are but reall contradictions, and the froglike croaking of the Dragon, the beaſt and falſe Prophet, *Revel.*16.13. by vertue of a *Hocus Pocus* and a Babylonian mouth, thus after the precipice of this Romiſh *Jezabel*, and the death of her two daughters, *Homouſia* and *Symouſia* like *Aholah*, and

and *Aholibah*, *Ezech.*23. I perceive how the Western Sun declineth to its period and setting: And as for that third Reformation which succeeded the *Calvinian* upon the *Turkish* Territories more remote from the Romish tyranny, especially, about *Anno* 1560, in *Transilvania*, *Lituania*, *Livonia*, and *Polonia*, wee cannot expect to be compleat before the revolution to the East (where it first began) *Revel.*7.9,9.14,16.12. (there being 12 Bishops successively at *Antioch*, unto the yeer 400, * *Antioch* being the Metropolis of *Syria*, (famous for that, *Acts* 11.6; and the ten Persecutions, bounded on the East by *Euphrates*.

* More's *Chronoll.* *Magdeburgs* Hist.

CHAP. II.

AS for presumption, to professe that which God commands, yea, that first and great Commandement I aver it to be none, *Deut.*18,20. and the son of *Syrach* 3.23. 5.10. be it opposed by never so many, or great; *Numb.*14. 44. 16.2. or never so glorious titles of the orthodox *Nicene* Fathers, and the Pope his Holinesse, for that *Iob* 32.22, therefore, howsoever some object that it is damnable to beleeve no more then what we can comprehend, as *Iob* 11. 7. yet let them consider that in the precepts necessary to salvation, we are to beleeve what we may apprehend according to our best understanding, *Mark* 12.33. *Ier.*9.24. this I say to the shame of such as shut their eyes against the most illustrious and authenticall testimonies of all or the most memorable and approved times, places, and persons; hardly to be brought that ever they had greater grand Fathers, &c. not allowing any more of authentick and classick testimonies, then the most vain and improbable traditions amongst men; nor to beleeve the Histories of *Moses*, Christ, &c. because they had not the happy houre of

S^t. *Thomas*, or others to be seeing, and sensible witnesses, as *Iohn* 20.27. 1 *Iohn* 1.1.

The Lord God of his most gracious goodnesse grant, that the more able and ingenuous, like true and trusty souldiers of Jesus Christ, whose eyes the God of this world hath not blinded; would do their utmost endevour to reduce the rest from that long captivity of our spirituall *Babylon*, under that Man of sin; and that God would prosper their endevours that are studious of the sincere Truth; and strive for the same to death, as the son of *Syrach*, 4.28; and defend justice for their life, to the exaltation of their Nation, as *Prov.* 14.34; that releeve the oppressed, &c. as *Isa.* 1.7; that so wee may enjoy the good things of the Land.

AMEN.

To the Honourable House of Commons at Westminster.

The humble Petition of *PAUL BEST* Priſoner in the Gatehouſe.

Humbly ſheweth,

THat whereas your Petitioner hath been a cloſe Priſoner ever ſince the fourteenth of *February 1644*, onely for this his premiſed reaſons or opinion committed to a Miniſter (a ſuppoſed friend) for his judgment and advice onely; having at all times ſhewed himſelf a liege loving and active Subject to the utmoſt of his ability: in theſe and whatſoever elſe humbly ſubmitting himſelf to your moſt ſerene and able judgments.

Your Honours would be graciouſly pleaſed in commiſeration of his exceeding diſtreſſed Eſtate, with what ſufferings hee hath already endured, to grant him his releaſe or judgment, according to the worth and wiſdome of this Honourable and independant Court,

And your Petitioner ſhall pray, &c.